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WESTERN ASIA Present-day Iran, Afghanistan, Soviet Central Asia	NORTHWEST CHINA Sinkiang (Ili Region, Tarim Basin), Chinghai and northern Kansu	CHINA PROPER including Shensi and southern Kansu
1200 -		
1100 -		CHOU (Capital: Sian) 11Th
1000 -		
900 -		
800 -	Jung, Ti, and Chiang	Invasion of Jung
Medes 708-550 700 - Zoroaster-zoroastrianism		
600 -		
Rise of Persia 580 500 - (Achaemenids)		Warring States
400 -		DIVISION
Conquests of Alexander 321-331 300 - Greek states in Bactria Parthia (Assakids)	Huns (Hsiung-nu). Chinese settle in Kansu, Chinghai. Huns drive Yüeh-chih westward 165 B.C. Chang Ch'ien's Travels 138-126 Chinese advance into Turkestan 121-119 Take Tarim Basin, 104, 4 garrison cities; three campaigns against Lou-lun, 99-90;	CH'IN (Capital: Sian) Great Wall linked
200 - Scythians (Sakas) 165	defeat of Wu-sun 72 B.C.	HAN (capital: Sian) 206 B.C. - 220 A.D.
100 -		
B.C. A.D.	Chinese split Hun Confederacy - 44 A.D. Revolt of Nomads, Kushan (Yüeh-chih) invade Turkestan 87	Wang Mang 9-23

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100 -		
Pan ch'ao reaches Caspian Sea 92	Pan Ch'ao regains Turkestan 74-94; returns to China 102 Huns retake Turkestan 107-31. Invasion of Kushan 127	
200 -		
Sassanid Dynasty in Persia 226-651		THREE KINGDOMS (221-265)
300 - Mani; Manichaeism		CHIN 265-419 Barbarian Invasions Foreign States in North China
	Hephthalites (White Huns), Juan-juan, Kao-chü (Tolös)	
400 - Wars with Rome	Appearance of Turks; Expansion	Minor Chinese state in South China
500-	Turks destroy Juan-juan and the Hephthalites 552 Division of Turks into East and West 582	DIVISION
554 -subjugate the Hephtalites in region of Oxus		
600 - Arabs invade Persia	Travels of Hsuan-tsang	SUI (capital:Sian) 589-618
Expansion to Mediterranean; Last Sassanid King flees to China, 674	Chinese defeat E. Turks 636; Tibetans 639; W. Turks 659; Chinese control of Turkestan	T'ANG (capital:Sian) 618-906 invasion of E. Turks 629
700- ARABS -	Arabs and Tibetans effect junction 741 Expedition of Kao Hsien-chih over the Pamirs 747	Rebellion of An-lu-shan 755 Uighurs sack Loyang 762
Qutaiba conquers Central Asia 707-713	Battle of Athlach 751; Chinese defeat. Uighur Empire on the Orkhon 744-821	Tibetans sack Ch'ang-an 763
800-	Defeat of East Turks, 745 Tibetan Wars 763-821	Barbarian Invasions
	Kirghiz destroy Uighur Empire 840	
900-	Uighurs migrate to (1)Irtish (2)Urumchi-Turfan	FIVE DYNASTIES (North) and TEN STATES (South)
	Qarluks, Uighurs, Sha-t'o (Chöl) Turks	DIVISION

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1000 -	Hsia	Liao(Khitan) Sung(Chinese) 960-1279
1100 -	Kara-Khitai	CHIN (Juchen)
1200 - Mongols destroy Khwarezmian	Mongols destroy Hsia & Kara-Khitai	Mongols destroy Chin 1233 Mongols destroy Sung 1279
1300-Mongol Il-Khans in Persia; Tamerlane 1369-1405	Chagatai and Uzedei princes (Mongols)	YUAN dynasty 1260-1367 (Capital:Peking) MING dynasty 1368-1644 (capital:1. Nanking 2. Peking)0
1400 - Timurid Dynasty 1387-1449	Oirats (Mongols) -Esen, ca. 1450	Expulsion of Mongols Invasion at Oirats 1449
1500 - Safavid Dynasty in 1560-1736	Oirats (W. Mongols) Atan Khan ca. 1550	
1600- Abbas I ("the Great") 1587-1629	Oirat confederacy; Galdan invades Mongolia 1697; Tsewang Raptan 1697-1727 Conquest of Tibet 1717 Amursana 1755 Chinese dominate Turkestan, 1759 Return of the Turgots, 1770	CH'ING dynasty 1644-1911
1700-		
1800 - Kajar Dynasty in 1794-1925	Moslem Revolts, 1820-1878 Jehangir 1820-27; the 7 Khojas, 1848; Yakub Beg, 1865-78. Tso Tsung-t'ang reconquers the Northwest 1869-78. Sinkiang Province created 1884	Taiping Rebellion, 1851-64 Moslem Revolts in Shensi & Kansu, 1862-71; Ma Hua-lung, 1862-71; Pai Yen-hu, 1862-78
Anglo-Russian Rivalry		Revolution, 1911
1900 Revolution in Persia 1905	Yang Tseng-hsin governor 1912-1928 Dungan Revolt 1932-34 Sheng Shih-ts'ai 1932-44; Ili Revolt 1944-46 Sinkiang submits to Communists, 1949	REPUBLIC, 1912 Communists in Shensi, 1935 Communist Govt. in China, 1949

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TABLE X. (Continued)

Province	Field of Deposit	Lat. & Long.	1942 production	Total	1943 prod.	Total
Kansu (Continued)						
	Pei-wen (Lake)	38.50x101.14	130		104	
	Liu-chia-wan(Earth)		100		51	
	Pa-pan		45		19	
				12,335		14,898
Chinghai	Cha-chia (Lake)	36.48x 99.23	1,700		2,427	
	She-an-tang(Earth)	36.23x102.53	25		28	
				1,725		2,455
	GRAND TOTAL			91,165		69,331

TABLE XI. Distribution of Gypsum Deposits of Northwest China by Province

Province	Field of Deposit	Location
Shensi	Lin-tung	34.24x109.13
Chinghai	Hsining	36.37x101.46
Kansu	Ha-chia-tsun, Yung-teng	36.37x103.33
Sinkiang	Wen-su	41.15x79.55
	Kuche	41.43x82.54
	Pai-cheng	41.46x81.52

TABLE XII. Population Increase of the Various Regions

Major Regions	No. Places Surveyed	No. Farm Families invest'd	Birth Rate*	Death Rate*	Natural Increase
Northwest	14	5,648	35.0	22.0	11.5
North China	26	10,816	40.2	26.6	13.6
Lower Yangtze	21	9,849	38.5	28.3	10.1
Southwest	20	5,343	46.2	35.6	10.6
Southeast	12	4,540	37.7	31.2	6.5
	93	36,196	39.3	28.2	11.1

*per 1,000

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/The Monguors/

kitchens."

. For all members of the same generation, the Monguors use the same term differentiating according to sex. The extended family provides a framework of social support for the nuclear family, the latter consisting of a father, mother and their children. Adoption of sons by childless couples is practiced.

Exogamy is the first rule of marriage and isstrictly observed among the nobles. There are no marriages between nobles and commoners in the clan, since all individuals bear the same clan name. However, there are exceptions to this rule, especially when the clan structure breaks down. The status of the wife is inferior to that of the husband. Relationship between two families connected by marriage is clearly seen in the special role of the maternal uncle, who has a powerful influence over his sister's child and over the family into which his sister's child is born.

The basis on which Monguor property is divided is that fact that, under the patrilineal system, the entire extended family is the owner of fields, cattle, houses, agricultural implements and money. Individual property is restricted to a few personal possession. The sons of a man who has died, are entitled to receive and divide their father's share.

III. Relationships between the Chinese, the Chinese-speaking Moslems, and the Sedentary Tibetans

Agricultural Chinese, Chinese Moslems and sedentary Tibetans all live in villages for the sake of protection and in accordance with a tradition of settlement that is continent-wide and probably older than history. The area is typical of the farming economy that is found all the way across the northern half of China. The crops are the same and the manner of life is similar. The villages, whether Chinese, Moslem or Tibetan, are alike not only as to spatial characteristics but as to their function in the social organization. The counties may be administratively divided into districts, "roads", or "directions", but the basic unit of control is the village, with a village head-man who is largely responsible for the maintenance of law and order and for the observance of government regulations. The larger villages have their own "family protective associations" and organized units of the militia. The smaller ones have no such organization, but are recognized by the county administration as self-administering units.

It is not clear whether there are such intermediate divisions as hsiang, chen and chü between the villages and the county organizations. It seems probable, however, since the National Government has put the Northwest provinces under an administration system similar to that of other provinces. In practice, such divisions

000 Northerners are never without it.

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2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

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Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

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b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used.

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In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

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Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

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The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/Chinese Moslems (Dungans)/

the other. Then he turns over any seven pages of the Koran, and from the seventh word of the seventh line of the seventh page, takes the name. When a male child reaches his seventh birthday he is circumcised and taught to worship.

c. Marriage

The marriage customs of the Chinese Moslems, with the exception of the wedding ceremony itself, are the same as those of the Chinese. The bridegroom is accompanied by his father to the bride's home, where the ceremony is performed. The Ahung reads from the Koran, in a manner similar to that of the Christian marriage service, then asks the couple whether they agree to the union.

In Koko Nor (Chinghai) the bride is customarily covered with a piece of red cloth after the ceremony, then lifted by her uncle or brother into the sedan chair and sent to the groom's home. Upon arriving there she is lifted out by her relatives. She wears a veil on the first day and hides in her chamber while relatives and guests sing, dance and feast in celebration. On the second day she receives guests, bowing to each one. Meanwhile the guests present their gifts and congratulations.

Exogamic marriage is permissable to the extent that a man may marry a Han Chinese woman, who is supposed by marriage to become a Moslem. Before such a marriage the girl must submit to elaborate purification ceremonies to cleanse her from the defilement of her own home. The Ahung officiates at the wedding and the Chinese custom of worshiping heaven and earth is not performed.

d. Funeral and burial

The funeral customs of the Chinese Moslems are more distinct from those of the Chinese. The dead body is washed ceremoniously by religious leaders from the mosque, who take the garments of the deceased for themselves. The body is then swathed in white bandages, each limb being bandaged separately. Correct performance of this rite is very important. Well-to-do people sprinkle incense on the cloth used for bandages. The wealthy also place large quantities of musk and camphor in the grave. The corpse is placed upon a board under which are the bands necessary for lowering it into the grave, then covered with a bottomless coffin for the trip to the cemetery. The coffin is never interred. The corpse is placed in the grave with head to the north, feet to the south and face toward Mecca.

When the deceased is a woman, only members of the family may look on when the coffin is removed, and only blood relatives, preferably sons, may descend into the grave to arrange the body.

There are elaborate instructions concerning death. Rituals include the recitation of prayers as death approaches, the

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RELIGION

I. Historical Background of the Religions of Inner Asia

771 795 Various religions have been strong in the Northwest, among them Shamanism, Buddhism, Nestorianism, Manichaeism, Confucianism, Taoism and Islam. The latter is the predominant religion among the Turks and the Dungans. Buddhism is the religion of the Mongols, Mongours, Shira Yögür and Tibetans. Nestorianism and Manichaeism have become extinct, but Confucianism and Taoism are still alive in Chinese communities (see China Handbook).

A. Shamanism

771 756 Shamanism is a pagan faith based upon concepts of demons and spirits, with whom the Shaman, or priest, attempts to maintain contact by either sending his soul to them or receiving them into his own soul. The Shaman usually functions in a self-induced trance, produced by taking alcoholic beverages, toadstool powder, et cetera. A high percentage of Shamans suffer from various neuroses, severe forms of hysteria, or epilepsy, and the selection of a new Shaman may be based upon such manifestations of a deviant personality. Sometimes, however, the position of Shaman is hereditary.

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756 The Shaman is regarded as a mediator between man and the supernatural. He exercises his magic powers for such purposes as healing, rain-making, success in hunting, prevention of accidents, and divination. In central Asia, the common methods of divination are by the flight of birds and by scapulimancy, or interpretation of cracks on the shoulderblade of a sheep which has been treated over a fire. While functioning in his supernatural capacity, the Shaman wears a distinctive dress, usually a long robe decorated with metal discs, small bells and the claws of the totem birds.

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The training of a Shaman is long and involved, and he usually does not reach full professional status until the age of forty or fifty. Shamanists have no ecclesiastical organization, but rank Shamans on the basis of their success in dealing with the supernatural.

756 77 Besides the various ghosts, ancestral and animal spirits and other lesser supernatural beings, the Shamanists recognize a supreme being, the Tengri, who is the universe personified, God and heaven. He is the fountain of life, as he gives man his soul, and the fate of all peoples depends upon him. The Altaic people believe that the Tengri observes all and everything; no

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171 996 one can hide from his all-seeing eyes, nor flee his judgment.

171 195 77 1956 This was the autochthonous religion of the Central Asiatic steppe regions. It has been proved that Shamanism appeared among the Hsiung-nu of the third century B.C., as a cult idolizing heaven and certain holy mountains. The T'u-ch'üeh of the sixth century A.D. worshipped the originator of heaven and earth as their highest god, and sacrificed horses, cattle and sheep to him. This ancient so-called Tengri cult looks upon the world as a construction of layers. The upper seventeen layers form the realm of heaven, the world of light, and in the uppermost layer resides the Supreme Being, whom heaven and earth must obey. The lower seventh to ninth layers constitute the world of darkness, the place of damnation for sinners. Virtuous souls, on the other hand, are received into the world of light. Between these upper and lower realms is the world of the living.

996 171 771 Turkic mythology tells of a child-protecting diety, Umai, and good genii who populate the soil and water (yer-sub), especially fountains and mountains, holy places (idug). This cult became legalized and later was regulated by the Jassa (code) of Chingis Khan. The veneration and adoration of air and water played an important role, and was a distinctive phenomenon. For this reason, the Jassa forbade the Islamic ritual washings of body and clothes except in certain cases. Priests prophesied the future. The Kül Tegin inscriptions (one of the oldest Turkic runic written monuments) reflect the Turco-Mongolian cosmogeny and the concept of morality: The order of heaven is the subjecting and peaceful ordering of the peoples of the "four corners of the earth.".

771 956 171 This same Tengri cult was carried to Europe by the Chazars and Avars. The Shamanism of the latter is evident in the practices handed down to posterity by Theophylaktos Simokaëta, a Byzantinian historiographer of the seventh century. In China, which was conquered by the Ju-chen in the twelfth century A.D., a large part of the influence of the Ju-chen statesman, Wan-yen Wu-shih, was due to his Shamanistic "brotherhood."

771 195 171 956 More precise information about the Mongols' religious concepts prior to the thirteenth century is not available. Even in later times, Mongol Shamanism remained essentially unchanged and the major religions had only a negligible influence upon it. Mongols hide from thunder, they are careful to avoid muddy streams and springs, which are believed to be inhabited by spirits, and they take refuge on holy mountains. According to Islamic writers and Nestorian missionaries, the object of such ascents is to come nearer to Tengri. Doffing the cap and belt is a sign of humility before the omnipotence of Tengri. Thus, when he was pursued by the Merkits, the young Chingis Khan fled to Burkhan Khaldun, an especially holy mountain today called

Ken-tai, on the headwaters of the Onon River, and there implored Tengri for grace and mercy. According to Vladimirzov, the name "Chingis Khan" should be traced back to Chinggis, the god of light. His elevation and promotion to the position of Great Khan (Khagan) of all the Turko-Mongol peoples of Central Asia was confirmed by religious omens, circumstances and conditions. For example, there was Mu-kua-li's prediction that a revenging hero would be chosen (Chingis Khan) in the same place (Kharaqorum) in which the last Mongol received the title of Khan, i.e., "receiver (recipient) of the mandate of the blue heaven." The superstitiously feared Shaman, Kökčü, could ride his dapple-gray horse into the heavens and converse with the spirits. It was he who announced to the assembly (Qurultai) empowered with making the decision that the "eternal blue heavens" had ordained Chingis Khan as Khagan of the world, and that, henceforth, he would be known as "Khagan through the eternal heavens." Even the Mongol banner of the nine yak tails, which is the symbol of the house of the spirit of the "golden chains" (altan uruq), expressed the religious mission of conquering the world. Later Chingis Khan had Kökčü, as well as his own blood brother, Jamuga, murdered. The deed was accomplished, however, without the spilling of blood, because, accor ling to Shamanism, the soul resides in the blood. Before starting out on the decisive campaign against North China, Chingis Khan remained in his tent for three days with his belt loosened. When he emerged on the fourth day, he proclaimed to the worshipping people that Tengri had accorded victory to him.

Chingis Khan and all his successors were Tengri's representatives on earth; their command was his command; rebellion against them was rebellion against him. When Güyük prepared to invite the Pope through his emissary, John of Plano Carpini, he called upon heaven (as highest representation of divinity and as the arbitrator among all religions) to bear witness to his divine power.

The worship of Tengri did not rule out attempts by the Mongols to placate other representations of the godhead. This wish for double insurance led to the lenient and favorable treatment accorded to the priests of foreign religions and to the famous Mongol tolerance. After a thousand-year process of penetration, Shamanism was finally overcome by the major religions of the bordering states. It is, however, still alive among the Tungus tribes of Manchuria and the Inner Mongolian Autonomous Region, among the Alashan Mongols, among the Tibetans of South Chinghai and finally, among those Turks who live in the mountainous regions of Sinkiang. It is noteworthy that, to a certain degree, Shamanism is compatible with Islam and Buddhism.

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B. Buddhism

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The steppe people's first contact with Buddhism came by means of the famous "silk road." Buddhist missionaries from India traveled over this road to China. Translations of Buddhist works into Chinese (223-253) were made by the Parthian, An Shih-kao, in 170; by Indoscythian Yüeh-chih Chih-ch'an, founder of the monastery at Lo-yang; and by Chih-ch'ien, son of a Yüeh-chih envoy. A Chinese military leader brought Kumārajīva of Kucha (344-413) to Lo-yang (382-383). Eventually the Turfan region was converted to Buddhism. Survarnatep of Kucha (Suvarna: Sanskrit "Gold") was host to the Chinese Mahāyāna pilgrim, Hsüan-tsang, in 630. Kucha's Iranian characteristics were eradicated by the Chinese punitive expedition of 647. Buddhism remained the predominant religion of Inner Asia until the times of Islamic conquest.

The first steppe people to come into close contact with Buddhism were the Hsiung-nu and the Toba. Shih Hu (334-349), king of the Hsiung-nu, combined Buddhism and perversion and his son ordered the most beautiful concubine cooked and served. On the other hand, T'ai-wu-ti, the Toba emperor, opposed Buddhism (438-446), but his grandson, Wen-ch'eng-ti (452-465), put a halt to the persecution. In 471, Hsien-wen-ti went to the extent of abdicating and becoming a monk. His son, Hsiao-wen-ti, humanized the law. During the latter's reign the conquering tribe, the Toba, became completely sinified and concurrently lost its warlike characteristics. Buddhism exercised its strongest influence upon the Mongols who were the first steppe people to conquer the whole of China. Khagan Möngke was the first ruler who showed a pro-Buddhist attitude. Qubilai, after him, actively approved the advancement of Buddhism among his people. He promoted the Tibetan, 'P'ags-pa, to be his personal advisor and promulgated anti-Taoist edicts. As conquerors and rulers over Iran, Ilkhan's Hülägü, Abaga and Argun brought Buddhism to the western countries.

For a time, Buddhist influence on the Mongols was weakened in the face of the Chinese nationalist reaction of the fourteenth century, when the Mongols had to retreat from China proper. Their intellectual impoverishment contributed to a further disintegration of Buddhist influence. Soon, however, following their contact with Tibet, their complete conversion to Tibetan Buddhism, or Lamaism, took place. In 1566, after the Yellow Sect, founded by Tson-k'a-pa, had vanquished the Red Sect, it succeeded in converting the Ordos Mongols. Altan Khan and his nephew, Khutuqtai Setsen, invited Tibet's highest church dignitary, bSod-nams-gya-mtso, to visit them. In 1577, the "Mongolian Church" was established. Altan Khan was ordained as the incarnation of Qubilai and the prelate as the incarnation of

795 'P'ags-pa. After his conversion, the Great Khan, Tümen Sasaq-
171 tu (1557-1593), of the Chahar area, promulgated a Buddhist code
175 of law. His second successor, Legdan, built a Buddhist temple and had the Buddhist compilation of the Tanjur translated. The "Living Buddha" settled at Urga in 1602 and was succeeded by a chain of reincarnations until 1924. In 1620, the Khoshuts, inhabitants of present-day Dzungaria, broke away from Shamanism. Buighabu Bâtur also adhered to Yellow Sect Lamaism. As a reward for leading the "holy league" of Oirats who defeated a Red Sect prince's attack on Lhasa, the Dalai Lama ordained Gushi-Khan, the Buighabu's brother, as "vicar" of the Yellow Church. After the Ordos and the Chahar, the Tümet and Khalkha, having adopted Buddhism, also lost their warlike characteristics. In contrast to the "secret history" of 1240, the history of the Ordos prince, Sanang Setsen (1662) dealt not with the conquest of the world but with the conquest of souls.

175 C. The Lamaism of Chinghai
795 The province of Chinghai, or Amdo as the Tibetans refer to
792 it, has played a very significant role throughout the history of Lamaism. From Chinghai came the first new stirrings of Buddhism after the religious persecution by the apostate king, Langdarma. The great reformer, founder of the ruling (Yellow) sect, the Gelugpa, came from this border area. The immediate excuses for China's marching into Lhasa usually have been supplied by events here. Both the present and the late Penchen Lamas had spent considerable periods of exile or semi-exile in one of the most famous monasteries of the area, Kumbum. Cen-
(648) turies ago the Chinese system of Ambans at Lhasa was insti-
(715) tuted after a Chinese army had marched as escort for a disputed reincarnation of the Dalai Lama. This Dalai had been born south of Amdo, but had spent his years at Kumbum. As a meeting place of Mongols, Tibetans and Chinese, the area has also played a vital role, religiously and politically, in matters concerning Mongolia and China.

795 Lamaism has played a role in Chinghai equal to the role that
792 the province has played in the religion. According to Ekvall (1939), one out of every three males in the area is a monk. Lhasa has never succeeded in achieving the secular rule of this region; as a result, all sects of Lamaism including the various unreformed sects and the non-Buddhist Bonist sects have continued to flourish. However, the two largest monasteries, Kum-
792 bum and Labrang, adhere to the Yellow Church. Kumbum had held the pride of place as the site where the great reformer
(669) Tsong-kha-pa was born. After the Moslem rebellions in the last century, however, the population of Kumbum dropped. Until recently it had to bow to Labrang in respect to numbers. Between

all the forms of Lamaism, especially in Chinghai, the strong strain of Bon, the pre-Buddhist religion, continues in a modified but still openly non-Buddhist form.

D. Manichaeism

Manichaeism reached the steppe people by way of Persia and China. Mo-yen-cho (759-780), the Uigur Khagan, accompanied by Manichaean missionaries, returned from the conquered Lo-yang. He was converted and on the inscription of Khara Balasaghun he was referred to as "Mani's emanation." After the Kirghiz forced the Uigurs to flee from the Orkhon region to the Turfan area, Manichaeism waned among the latter and they soon adopted the Buddhism found in their new domain. Rudiments of Manichaeism were to be found up to the time of Chingis Khan.

E. Christianity

From time to time, Christianity has played a significant role in Inner Asia. Due to Methodius and Kyrillus (759-780), it exerted powerful force among the former inhabitants of today's southern Russia. The empire of Khara-Khitai in Eastern Turkestan furthered both Buddhism and Nestorianism. Among the Turkic Naimans, Nestorianism came into existence but not in sufficient strength to overshadow Shamanism. The Turkic tribe of the Kereits (almost as influential as the Naimans) is said to have become Christian about 1,000 A.D. Their Khan contacted the metropolit of Merv, Ebejesü. When the Khan of the Naimans, Küčlük, had been driven away to Kashgaria (1214), his Nestorian education became obvious when he permitted the Moslems to become either Buddhists (considering the faith of his wife, who was the daughter of Gur-Khan) or Nestorians.

The Mongols were considerably influenced by Christian traditions because of the Kereits' and the Naimans' intense interest in their faith. The Great Khan Güyük (1246-1248) was in favor of Nestorianism. His chief advisor, Khadag, and his chancellor, Chin-Kai, were Nestorians. The Great Khan Möngke (1251-1259) was educated by his Nestorian mother, who was the Kereit princess, Surgaqtani, and had Bulghai, a Kereit Nestorian, as his advisor. Even at the beginning of the Iranian Mongolian Empire of the Ilkhans, Christian traces were considerable.

Hülägü's wife, a niece of the last king of the Kereit, was a Nestorian. The military leader, Kitbugha, who was defeated at Ain Jalüt (in Palestine), was another early adherent to this religion. In many respects the conquest of Persia resembled an anti-Islamic crusade. The indigenous Christians' aid proved effective whereas that of the occidental Christians was requested in vain. As in the case of the empire of the "Golden Horde" (Batus' son, Sartaq, was a Nestorian), these Christian outposts

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795 were annihilated by the victory of Islam.
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175 When the government of the now sinified Mongols became a Chinese empire, Qubilai permitted the Nestorian patriarch of Bagdad to establish an archbishopric in Peking in 1275. In 1289, a government bureau was established in Peking to deal with Christian affairs throughout the empire. A strong occidental Christian influence was also present. John of Montecorvine, sent by the Pope in 1289, built two churches in Peking and became archbishop of that city in 1307. Other Franciscan monks who played an important role were Thomas, Hieronymus, Petrus of Florence (1313) and Andreas of Perusa. The most famous missionary from the west was Odorick of Poderone (1265-1313). As the fall of the Uigur Empire in 840 resulted in the destruction of the Christian outposts, so the downfall of the Mongol rulers brought the collapse of Chinese Christianity which was pursued and prohibited by Chinese nationalist reaction.

F. Islam

Islam was relatively late in reaching the steppe people. Its first adherents were the Turks (Qarakhanides, Ghaznawids and Selchuks) who settled in Transoxania, Afghanistan and Iran in the tenth century. They soon took the lead in overthrowing the heretofore dominant Arabian culture and tradition. Islam's deeper penetration into the culture of the steppes occurred under Mongol rule. After the first massacres, Chingis Khan adopted a more positive attitude toward Islam. However, he prohibited ritual washings and ritual slaughtering of animals because they contradicted Mongolian traditions. In conquered Bukhara, then the cultural center of Turkestan, he accepted the doctrines of Islam (1222) except for the "unnecessary" pilgrimage to Mecca ("all the world is Tengri's house"). His tolerant successors gave Moslems the opportunity to participate in religious discussions or debates. In 1254 they were tactically allied with Rubruk against the Buddhists. During this time, some insignificant conversions of members of the ruling family were made. Among these unsuccessful converts were Mubarek-Shih in Chaghatai (1266); the Ilkhan Takhudar (1282-1284), and the Khan of the Golden Horde, Berke (1257-1260). In 1377 the grandson of Qubilai, Ananda, who despite his Buddhist name was an ardent Moslem, made an unsuccessful attempt to seize the throne of China. He was vanquished and murdered by his cousin, Khaiyan.

In the fourteenth century, the official conversion of the Mongol successor states began under Ghazan (1295-1304 in the empires of the Jakhans). To indicate their new faith the Mongols even adopted the wearing of turbans. The wave of iconoclasm initiated by the Emir Nauruz resulted in the destruction of churches, synagogues, and the pagodas decorated with Buddhist

795 sculpture by Arghun. Under Özbek Khan (1312-1340) and Jani Bek
171 (1340-1357) Islam conquered the "realm (empire) of the Golden
175 Horde" of southern Russia. Later there followed the Inner Asian Khanac Chaghatai which stuck longest to the Jassa Laws of Chingis Khan.

As far as Central Asia was concerned, the conversion of the masses occurred under Tughluq (1347-1363) and Chingis Khan's greatest successor, Timur (Tamerlan), who wanted to recreate the Great Mongolian Empire and who founded his empire completely on Islam. However, his plans for the invasion of China never materialized.

II. The Position of Islam in Northwest China

A. The Sources of Islam

799 The original source from which all principles and ordinances of Islam are drawn is the Koran, the Holy Book which, according to Moslem belief, was revealed to the Prophet Muhammad by God through his Angel Gabriel. Although the Koran does not contain a systematic exposition of Moslem beliefs or rituals, yet taken as a whole, there emerges from it a consistent body of doctrine and of practical obligations. Through the ages these have remained the core and inspiration of Moslem religious life.

The Koran is not the only source of the Islamic religion. The sunna (custom) of the Prophet and the interpretation of his different ways of behavior also constitute an extremely important source for the religion. At first the sunna of the Prophet was handed down in the form of a short narrative, called a hadith (story), told by his Companions. The whole corps of sunna collected and handed down soon received the general name of hadith. The hadith was first transmitted orally. Later it was collected and written down. The tradition was invaded on a vast scale by forgeries. However, the serious students of the hadith became aware of the danger of incorporating many of these tales which contained elements foreign to Islam. They established different methods of control by which to attempt to sift out the genuine traditions from the mass of forgeries.

799 The Shari'a is the third important source of Islam. It em-
671 bodies Islamic juristic studies and doctrines, which evolved into a rather coherent body of laws and regulations. The law contained in the Shari'a is not restricted to religious regulations, but envelops all phases of life. Yet it is considered a part of the religious doctrine, for one of the characteristics of Islam is that law is considered part of the religion, and there is no clear distinction between the two. In the Koran, both legal and religious aspects were interwoven. The connection between law and religion established by Muhammad and adopted by his followers

795 the Communist soft-glove treatment. It is known, however, that
792 they are used widely as Communist propaganda agents.
* 563 In Tibet, on the other hand, and that includes the Tibetan
* 668 parts of Chinghai, the position of Lamaism is infinitely stronger.
177 There was no sign of weakening in the adherence to the old faith,
795 and militant Lamas were always in a position to incite the lay
792 population to concerted action. This has again been shown in the
• 171 recent rebellious outburst in Tibet, which seems to be partic-
* 668 ularly strong in Southern Chinghai. Occurring at a time when
179 the Dalai Lama was back in Lasa and the first steps had been taken to grant Tibet "autonomy" status (Reuters, April 26, 1956), this outburst is all the more surprising as it sets off the leading Lamaist clergy not only from the Peking regime but also from their spiritual head. Ruthless suppression measures which included the bombing of Lamaseries have thus far apparently not succeeded in quelching the rebellion. Mention is made of a Tibetan Resistance Party (Mim ang, literally, People's Organization) led by Lamaist clergy and joined by officials, traders and other laymen (Himalayan Times, Kalimpong, May 13, 1956: New York Times, June 30, 1956; AP, July 7, 1956).

C. The Fate of Christianity

795 Christian missionary activities and Christian establishments
798 in the Northwest have been predominantly Catholic. The Com-
* 668 munists had some dealings with Catholic priests and Catholic
177 communities in the Yenan period. The staunchly anti-Commun-
[797] ist stand of the Catholic Church had at that time given rise to friction and incidents, even though the Communists still wanted at that time to avoid drastic action. In Mongol Catholic communities they had attempted to undercut the prestige of the priest in case he was a foreigner, but they learned from experience that they did not fare better when a Mongol Catholic priest was put in charge. The strong cohesion between the community and the priests forced the Communists repeatedly into making concessions. A perusal of the records, however, creates the impression that dealings with the Catholic Church were handled locally and incidentally only, and that no plans were yet devised for how to take care of the Catholic Church.

795 After the general conquest, however, a pattern emerged
* 668 which shows that an over-all policy was applied to the region.
177 This policy was apparently inspired by Lenin's doctrine that
798 Bismarck's head-on collision with the Catholic Church, the Kultur-kampf, was a folly. A propaganda front of "religious freedom" was therefore maintained all through the years. There was apparently, particularly in the beginning, a certain amount of local lattitude in the interpretation of this principle. In a

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3. The Thirty Years of Chinese Communist Party - 2,800,000 copies.
4. The Pictoral Story of the Thirty Years of Chinese Communist Party - 2,500,000 copies.

He also revealed that since 1951 textbooks used in the junior middle schools all over the country have been unified. They were uniformly edited and printed by the state-owned People's Educational Publishing House, marked with uniform prices and uniformly distributed by the state-owned Hsin-hua Book Store. In other words, the profitable textbook business was taken out of the hands of the private publishers and monopolized by the state. Together with the already monopolized grade school textbook business, the total number increased from 153,849,314 copies in 1950 to 306,230,000 copies in 1952, an increase of 90% in two years. These figures did not include those of textbooks used outside the regular schools. In the second half of 1952 alone, the textbooks used by the winter schools and beginners blasses for adults sold 270,320,000 copies.

Besides books for peasants and workers and books for the youngsters, publications for the minority groups were especially emphasized. The New China News Agency reported that in 1951 176 titles of books (including textbooks) were printed in minority languages with a total of 2,200,000 copies; in 1952, the total increased to 376 titles and more than 4,300,000 copies. It is also reported that during the three years from 1950 to 1952 the Committee of the Nationality Affairs alone had published more than one million copies of books and periodicals translated into Mongolian, Tibetan, and Uighur.

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Up to the end of 1953, the Sinkiang People's Publishing House had published 189 titles of books with a total of 2,114,000 copies. Among these, 56 titles were translations of Mao Tse-tung's writings in Uighur and twelve titles were Mao's writings in Kazakh. In other words, more than one-third of these were Mao's pamphlets.

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The figures on books published in 1954 for the minority groups in Red China were given as follows:

Books Published in Minority Languages (including Mongolian, Tibetan, Uighur, and Kazakh)

	Titles	Copies
Local Publishing Houses	835	8,730,000
Nationality Publishing House in Peking	201	1,967,000
Total	1,036	10,697,000

This emphasis on the publishing of books in minority languages is further illustrated in the fact that during the eight months from January to August, 1955, Red China published 112 titles of books in Mongolian with a total of more than 432,200 copies.

To assure a wide circulation of books, the Ministry of Culture in Peking issued new regulations about the prices of books in

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March, 1955. Through these regulations, the prices of some books were lowered from 4% to 21%.

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The above reported figures are impressive. The narrow choice of titles, however, has given constant cause for complaint. Readers in Aksu, Sinkiang reflected, according to a Sinkiang jih-pao report of January 11, 1953: "Why do you people in the Hsin-Hua Book Store sell only this kind of book?" And the editorial-izing explanation: "...to spread Marxism-Leninism and the thoughts of Mao Tse-tung" will have hardly sounded convincing to the questioner. The China Youth Journal, 1955, No. 10, writes: "For a long time, young people have not found satisfaction in the published books. They are mentally half-starved. Some youths are so eager to read that they have fallen prey to feudal, superstitious, mysterious and sexy books."

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Similar complaints can be found in the press and the journals all over the country. Apparently, the policy of the Communists to swamp the "simple-minded" minority groups with Party doctrine did not pay off. Thus recourse was had to censorship. On July 20, 1955, the State Council promulgated the Temporary Regulations on Controlling the Book Renting Business, according to which the books which are lewd, supernatural and full of reactionary ideas are excluded from circulation.

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V. Radio

Radio broadcasting of the Chinese Communist Party had a humble start. On September 5, 1945, the Hsin-Hua Broadcasting Station in Yenan made its first official broadcast. It had a power of 300 watts only. When the Nationalists attacked, the station fled with the Party headquarters but never ceased to broadcast.

From September 5, 1945, to September 4, 1946, it broadcast for two hours a day. The programs included news, comments, introduction to the liberated areas, etc. From September 5, 1946, the time increased to two and a half hours daily. The program included speeches, and voices of the people. Later a broadcast to the Nationalist Army was added. Starting from September 5, 1947, the broadcast increased to three hours. News summaries were added, and later, programs in English.

In March, 1949, the station moved to Peking and took over the Nationalists' station there. On October 1, 1949, the name was changed into the Central People's Broadcasting Station. It became the leading broadcast center.

In April, 1950, the Communists began to establish monitoring stations throughout the country. The Central People's Broadcasting Station has since broadcast the main programs for the monitoring stations all over Red China, including the Northwest. In 1950, there was only one program lasting 7 1/2 hours per day. From 1954 on, it increased to two programs with a total broadcasting

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743 students from the nationalities to learn prophylactic and therapeu-
744 tic work." (FBIS, November 30, 1955).
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177 Particular attention has also been paid to the Tibetan region
as a whole and to Chinghai Province. About health programs
N developed in Tibet we have the following information: "Over
657 5 million yuan have been allocated by the Central People's Gov-
743 ernment to develop health work in the Tibet region during the past
744 four years. During this time hospitals have been built in Lhasa
177 and Chamdo; in addition, clinics and mobile medical teams have
*668 given service to patients in small towns and remote areas.
177 Incomplete statistics show that free medical treatment and innocu-
lation reached 963,000 people. In the same period, 170 Tibetans
have been trained as medical workers. The Central People's
Government has sent more than 400 doctors and nurses from
other parts of the country to the region.

Plans were drawn up at a regional health conference of lead-
ing members of Tibet's health organizations and representatives
of the Ministry of Public Health to establish more clinics and
mobile medical teams and to train 50 to 80 Tibetan medical
workers in the coming two years." (FBIS 181, September 16,
1955).

N In Chinghai province itself, the Provincial Health Office ad-
744 ministers the health program. Health clinics have been estab-
743 lished in different parts of the province. The work here is more
*668 difficult because of the many nomadic tribes in the steppes. The
177 Communists have aimed to train people among the nomads to take
the position of medical personnel in their tribe. Progress in this
area is slower. Some of the bigger already established clinics
have been converted to hospitals.

According to their reports, on the whole, the progress made
by the Communist Government in the field of health and sanitation
is quite impressive. The first positive steps toward improving
the health and sanitation conditions have been taken, but there is
still much to be done in the future.

#175 #668 666 Communists. On paper, the people were permitted to nominate candidates from the floor, but such practices were discouraged. "Through the method of small group discussions and appraisals now adopted...individual nomination will gradually be standardized and consequently should not be subject to any restrictions." (Wang Shui, "How to nominate candidates for election" JMJP June 11, 1953). Thus the electoral procedure followed the Soviet practice of presenting single lists of candidates. The nominees were shifted by means of a process of "consultation and agreement" and after the list of names were agreed upon, the voters go through the motion of approving it.

• [171] This manner of voting bears close resemblance to the system in the USSR and is a far cry from the system adopted by the Chinese Communists in the Shensi-Kansu-Ninghsia Border Region sixteen years before. (See Table 5).

In preparation for the election, large numbers of cadres were given training to qualify them to serve as chairmen of basic level election committees and to guide, conduct and supervise the elections. The number who were assigned was one cadre for every 2,000 persons and one technical cadre for every 500 persons. In the months before the election, the people were screened during the process of census-taking, and the qualified ones were registered. They were subjected to a barrage of propaganda and indoctrination in the form of meetings, forums, discussion groups, and through the media of books, pamphlets, films, radio broadcasts, and exhibitions. Mock elections were held where the cadres taught the voters how to conduct themselves, how to discuss the list of candidates and how to cast their ballots. Prior to the real election, experimental elections were held in a number of selected locations. These were the straw votes to give the Communist authorities an idea as to how well the cadres and propagandists have indoctrinated the people, how well the machinery operated, and what were the reactions of the people.

In Shensi, the experimental elections were held during the months from May to October, and the places where they were held included: the counties of Lin-tung, Nan-cheng, Pao-shan, Tao-shui, and, surprisingly, the wartime capital of the Communists, Yenan. As the results were satisfactory, the real elections were permitted to take place in October, and they were expected to be completed by the end of April, 1954.

In Kansu, due to the mixed population, the preparations for the elections were the reverse of those in China Proper. While in North China, in preparation for the elections, 67,727 hsiang were merged into 20,000. In Kansu, the 3975 hsiang were increased to 5650.

By March, 1954, it was reported the basic elections were nine-tenths completed in Ninghsia with 90 per cent of the people

[TEXT CONTINUED ON PAGE 516]

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Table 5. COMPARISON OF ELECTION PROCEDURES

Chinese Communists in 1937	Chinese Communists in 1953	Soviet Russia in 1936
Universal, direct, equal	Restricted to certain groups; direct at lowest level and indirect at upper levels, unequal	Restricted, indirect, unequal
Secret ballot	Show of hands at lower level, secret ballot at higher levels	Show of hands
All men and women over 18 including landlords and capitalists	All over 18 except landlords, counter-revolutionaries, lunatics, and those deprived of civil rights	Limited to workers, farmers, and petty bourgeoisie.
Voters vote as many times as there are levels, in county and regional elections	System pyramidal. Voters vote only at lowest levels for delegates who in turn elect delegates to higher levels	Pyramidal. Voters vote for delegates to local soviets, who in turn vote for upper soviets
Ballots of citizens in all walks of life counted without discrimination	Different proportions for urban, rural, Chinese, non-Chinese, army and overseas Chinese	Segregation of farmers, workers votes. Disproportionate representation.

The sections on Chinese Communists in 1937 and Soviet Russia in 1936 are based on Chu Yun, Factual Account of a Shensi Trip (Hankow, 1938), pp. 11-12, quoted in Hsu Yung-ying, A Survey of the Shensi-Kansu-Ninghsia Border Region (IPR, 1945), I, p. 43.
The section on Chinese Communists in 1953 is based on the Electoral Law of 1953.

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241 culture on land already under cultivation might be realized.
489 The Nationalist Government gave no financial assistance of
241 any magnitude until the Second World War. Finally, when it was
654 forced to retreat into the remote areas of Southwest China, the
175 government had to depend largely on the Northwest for food and revenue (agricultural taxes). The Nationalist Government became more interested in the agricultural development of the Northwest and some experimental stations were set up in Kansu. Government assistance, however, was directed primarily to farmers engaged in producing crops for the war effort; e.g., cotton.

241 After 1938, the price index for farm products rose rapidly in
175 all four provinces and the purchasing power of the farmers began
[435] to grow. After 1940, food prices rose speedily and the farmers had more money than in prewar days. By examination of the
[433] data of the war years as to whether farmers undertook to increase their scale of production and thereby extend cultivation, we can say that there was little increase in extensive farming (except in the case of Ninghsia) and that the output increases during this period can be attributed (wheat especially) largely to intensive farming.

241 Turning to the land tenure system, the percentage of farmers
423 who are owners, partowners and tenants, as determined by a land survey undertaken by J. L. Buck, reveals that on the average most of the farmers own their own plots of land. The following
[175] chart, compiled from data collected by Buck in 1933 on a sample
[429] basis gives us the landholding breakdown. In Farm Survey (a), farmers who own their farmsteads but who rent all their crop land are classified as tenants rather than as partowners. When compared to the agricultural survey (b), (in this survey, 236 localities, 146 hsien, and twenty provinces in China were examined), the results in both cases are similar except in the case of Chinghai where the few samples taken disallows an accurate breakdown. (Land Utilization in China p. 57.)

Percentage of farmers who are owners, partowners and tenants

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Province & local	Farm Survey (a)			Agricultural Survey (b)		
Kansu	owner	part-owner	tenant	owner	part-owner	tenant
Kao-lan	86.0	11.0	3.0	60.0	15.0	25.0
Lin-hsia	-	-	-	60.0	10.0	30.0
Wu-wei	96.0	4.0	0	60.0	25.0	15.0
Yung-teng	-	-	-	35.0	5.0	60.0
Ping-liang	82.0	17.0	1.0	85.0	10.0	5.0
Tien-shu	62.0	21.0	17.0	50.0	30.0	20.0
Average	78.6	14.2	7.2	58.4	15.8	25.8
Ninghsia	98.0	2.0	0	96.0	1.0	3.0
Chinghai						
Hwang-yau	67.3	22.7	10.0	-	-	-

Kuei-teh	-	-	-	30.0	10.0	60.0
Hsi-ning	77.8	19.4	2.8	-	-	-
Wei-yüan	-	-	-	10.0	5.0	85.0
Average	72.6	20.5	6.4	20.0	7.5	72.5
Shensi						
Ting-pien	72.0	20.0	8.0	-	-	-
Yu-lin	66.0	26.0	8.0	-	-	-
Average for 20 locals	69.8	16.0	14.0	70.0	14.1	15.9
Average	69.4	20.6	10.0	70.0	14.1	15.9

The following charts are the results of agricultural surveys taken during the war years by the Nationalist Government. They are on a percentage basis and bear out the validity of Buck's findings; namely, that tenantry in the Northwest is not a serious problem. It is dangerous to try and depict any trend from these statistics; although this period reflects a higher standard of living for the peasantry because of high wartime prices, it usually takes a long time to bring about any change in landed relations, since peasant attitudes are fixed and not susceptible to immediate change. (China Handbook 1937-1945, pp. 458-59, revised and enlarged with 1946 Supplement.)

Percentage of tenant farmers in China

Province	1937	1938	1939	1940	1941	1942	1943	1944
Ninghsia	18	21	16	10	15	14	15	13
Chinghai	19	18	18	21	24	28	18	21
Kansu	19	16	22	18	18	21	22	18
Shensi	18	22	25	22	23	25	21	24

Percentage of owner farmers in China

Province	1937	1938	1939	1940	1941	1942	1943	1944
Ninghsia	68	66	65	74	74	74	78	68
Chinghai	51	61	58	61	51	51	78	58
Kansu	61	66	59	62	61	60	55	63
Shensi	61	57	55	58	57	56	59	58

Percentage of part-owner farmers in China

Province	1937	1938	1939	1940	1941	1942	1943	1944
Ninghsia	14	13	19	16	11	12	7	19
Chinghai	30	21	24	18	25	21	27	21
Kansu	20	18	19	20	21	19	19	19
Shensi	21	21	20	20	20	19	20	18

There are three systems for paying land rent; namely, cash rent, crop rent, and share rent. When a tenant rents his land by paying a fixed amount of money per mou to his landlord, it is cash rent. If he pays a fixed amount of cereals produced on the land, it is crop rent. If he divides the crops raised on his rented land with his landlord at a fixed ratio, it is share rent. No investigations were made during World War II regarding the systems of paying rent. The latest study was made in 1934 by the National